

REPORT
ON
NATIVE PAPERS

FOR THE
Week ending the 18th September 1897.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	11th September, 1897.	
2	"Basumati" ...	Ditto	.....	
3	"Hitaishi" ...	Ditto	800	14th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	10th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	11th ditto.	
6	"Sahachar" ...	Ditto	About 500	8th ditto.	
7	"Samay" ...	Ditto	3,000	10th ditto.	
8	"Sanjivani" ...	Ditto	3,000	11th ditto.	
9	"Som Prakash" ...	Ditto	800	13th ditto.	
10	"Sulabh Samachar" ...	Ditto	.....	11th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto	300		
2	"Dainik-o-Samachar Chandrika" ...	Ditto	1,000	12th to 16th ditto.	
3	"Samvad Prabhakar" ...	Ditto	1,132	10th, 13th, 14th, 16th and 17th September, 1897.	
4	"Samvad Parnachandrodaya" ...	Ditto	200		
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	11th, 13th to 17th ditto.	
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	.....	
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000	9th ditto.	
2	"Hindi Bangavasi" ...	Ditto	10,000	13th ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto	500	13th ditto.	
URDU.					
<i>Weekly.</i>					
1	"Al Kunz" ...	Ditto	.....	10th ditto.	
2	"Darussaltanat and Urdu Guide" ...	Ditto	310	9th ditto.	
3	"General and Gauhariasfi" ...	Ditto	330		
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Ditto	.....	15th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI. BURDWAN DIVISION.					
1	<i>Fortnightly.</i> "Pallivasi" ...	Kalna ...	.....	
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura ...	500	8th September, 1897.	
2	"Bankura Hitaishi" ...	Ditto ...	.....	13th ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	250	7th and 14th ditto.	
4	"Chinsura Vartavaha" ...	Chinsura ...	620	12th ditto.	
5	"Education Gazette" ...	Hooghly ...	1,280	10th ditto.	
BENGALI. PRESIDENCY DIVISION.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	8th ditto.	
2	"Pratihar" ...	Ditto ...	603	10th ditto.	
URIYA. ORISSA DIVISION.					
<i>Weekly.</i>					
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	4th August, 1897 ...	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	5th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	4th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	480	7th ditto.	
HINDI. PATNA DIVISION.					
<i>Monthly.</i>					
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
<i>Weekly.</i>					
1	"Aryavarta" ...	Dinapur ...	1,000	4th and 11th September, 1897.	
URDU.					
<i>Weekly.</i>					
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	10th ditto.	
2	"Gaya Punch" ...	Gaya ...	400	6th ditto.	
3	"Tah Zeeb" ...	Patna ...	.....	11th ditto.	
BENGALI. BHAGALPUR DIVISION.					
<i>Fortnightly.</i>					
1	"Gaur Varta" ...	Malda ...	.....	
BENGALI. RAJSHAHI DIVISION.					
<i>Weekly.</i>					
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	8th ditto	This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180		
HINDI.					
<i>Monthly.</i>					
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
BENGALI. DACCA DIVISION.					
<i>Fortnightly.</i>					
1	"Faridpur Hitaishini" ...	Faridpur ...	.....	14th ditto.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	.....	10th September, 1897.	
2	"Charu Mihir" ...	Mymensingh ...	900	6th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	12th ditto.	
4	"Sanjay" ...	Faridpur ...	.....	10th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	11th ditto.	
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500		
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Fortnightly.</i>				
1	"Tripura Hitaishi" ...	Comilla ...	.....	
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120	10th ditto.	
	BENGALI.	ASSAM.			
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....	Bhadra, 1st fortnight, 1304 B S.	
2	"Silchar" ...	Silchar, Cachar ...	.....	31st August, 1897.	

I.—FOREIGN POLITICS.

The *Tahzeeb* of the 11th September says that Sir Mortimer Durand rightly ascribed the present risings in the frontiers to the forward policy of the Government of India. The Amir has no hand in the tribal risings; so it is a mistake on the part of the Government to find fault with His Highness. It is the Anglo-Indian press which has persuaded the Government to adopt the forward policy which has so far led to no gain, but has only entailed loss of life and money.

Tahzeeb,
Sept. 11th, 1897.

2. The *Dacca Prakash* of the 12th September says that at one time the Punjabis, who are a people akin to the frontier tribes and the Afghans, committed as much hostility to the British Government as the frontier tribesmen are now committing. But since coming under British rule, the Punjabis have tasted its benefits, and are now as humble subjects of Her Majesty as any other people in India. So great and signal, indeed, are the benefits of that rule that a people who have once enjoyed them can never become hostile to it. Let the English occupy Afghanistan, and the north-western frontier of India and establish British rule there. It will then be found that orderly government for one or two years has made the Afghans and the frontier tribes more submissive to the British Government than even the turbulent Punjabis have become. It is true the Pathans of Afghanistan and the frontiers do not like to come under an alien rule. But sixty millions of Indian Musalmans, even more bigoted than the frontier tribes, and equally unwilling to accept British rule have, with their perception and enjoyment of the benefits of that rule, lost their old repugnance to it. The Pathans beyond the north-western boundary of India will, in a similar manner, and within a short time, become reconciled to the alien British rule. It is, indeed, absolutely necessary for a pacification of the frontiers that the Government of India should occupy those regions, and the country of the Afghans too. Nothing short of this will check the tribesmen's passion for plunder in British territory.

Dacca Prakash,
Sept. 12th, 1897.

3. The *Hablul Mateen* of the 13th September says that the English press was incorrect in its statement that the Amir had sent an envoy to Constantinople on some political errand. One Shaikh Said of Kabul who had fled from Afghanistan, having incurred the displeasure of the Amir, went to Turkey with the view of requesting the Sultan to plead to the Amir in his favour. The Sultan wrote an autograph letter to the Amir, requesting His Highness to pardon the Shaikh.

Hablul Mateen,
Sept. 13th, 1897.

4. The same paper regrets that Sir Syed Ahmed Khan has, simply for the purpose of flattering the officials and securing some lucrative appointments for his followers, gone the length of declaring that the Sultan is not the head of the Moslem religion, and that the wars which Turkey made against Christendom were not *jihad*. This conduct on the part of Sir Syed is calculated to do a deal of mischief to Islam as well as to Musalmans. Sir Syed has no voice in the affairs of the orthodox Muhammadan community. From some treatise which he wrote on the Muhammadan religion, *Ulama* inferred that he was an atheist. The majority of the Musalmans have no sympathy with the views of Sir Syed and his followers regarding the Turkish Sultan.

Hablul Mateen.

5. The *Dainik-o-Samachar Chandrika* of the 13th September has the following:—

Dainik-o-Samachar Chandrika,
Sept. 13th, 1897.

The proper Afghan policy. It has been proved often and again that it is a great advantage to us to have the Amir on our side, and that it is a serious disadvantage to make him our enemy. Before the first Afghan war, so long as Dost Muhammad was the Government's *dost* or friend, peace remained undisturbed on both sides. But Russophobia made Lord Auckland suspect Dost's fidelity, and there was an outbreak of hostility. The British Government gave protection to Shah Shuja and made the Amir its enemy. The fire of enmity was kindled, and even now we shudder to think of the consequences that followed. Both the Afghan and the Indian public were thrown into a panic. The English

expedition into Afghanistan and the Afghan opposition, the fiendish cruelty on the Afghan and the cruel revenge on the British side, the shedding of blood and the waste of money—all these were the consequences of the first Afghan war. The cost of that war has not been estimated, but it must have been over twenty-one crores of rupees—the estimated cost of the second Afghan war which was of lesser magnitude than the first.

On the death of Dost Muhammad, Sher Ali ascended the throne. He had a powerful rival in his half-brother Afzal, the father of the present Amir of Afghanistan. There was a civil war, which, however, was quelled by Sher Ali, who began his reign as a friend of the British Government. Sher Ali would have remained the Government's friend but for Lord Lytton's unwarranted suspicion of his fidelity. The Polar Bear has been a standing menace to India's peace. It is the fear of a Russian invasion that led Lord Auckland to suspect Dost Muhammad. It is the same fear which made Lord Lytton smell infidelity in the conduct of Sher Ali. The second Afghan war, like the first, owed its origin to the suspicion of Russian influence in Afghanistan. The second Afghan war was no less sanguinary than the first, and cost the Government twenty-one crores of rupees. The two Afghan wars placed on the shoulders of the Indian people a burden of no less than fifty crores of rupees. But what have been the results of these two costly wars? Have we gained anything by them? Have they placed the relations between India and Afghanistan on a better footing? No. But if these wars had not been undertaken, if the two successive Amirs had not been made our enemies, if thousands of Afghans had not been slain, if the Afghan people had not had to experience British revenge, and all the oppression which must necessarily follow in the wake of a war, they would have certainly learnt to love the British. After the first Afghan war and under the rule of Sher Ali, the remembrances of the war had been fading away from the Afghan mind, and the Afghan people had been learning to look upon the British Government with a friendly eye when Lord Lytton declared a war against them. The experiences of the second war only served to deepen the impressions of the first. Dost Muhammad was replaced on the throne after the first Afghan war, and the friendship between India and Afghanistan was restored. A different policy, however, was followed by Lord Lytton. Sher Ali was driven out of the country to die an exile. His son, Yakub Khan, though innocent of the murder of Cavagnari, was exiled, and so also was his brother Ayub for his hostility to the British Government. Lord Lytton did not discuss the question whether it would have or would not have been advantageous to make Sher Ali's sons our friends, and we need not discuss that question now. But this is certain that when Abdur Rahman has been placed on the Afghan throne by the British Government, and when his behaviour towards that Government is on the whole satisfactory, we ought to remain satisfied with him, and ought not to make him our enemy. His hostility to the British Government is sure to cost the Indian people twenty-one crores of rupees.

The lessons of the two Afghan wars should not be ignored. These two costly and sanguinary wars have not dispelled the fear of a Russian invasion. But for these wars Afghan friendship would have been strengthened, and Russophobia would certainly have been diminished if not entirely dispelled. It is no financial gain to annex Afghanistan. The Afghan revenue will not meet the cost of an administration on European lines. Afghanistan can pay for the Amir's Government, but it will not, it cannot pay for a European Government. If England annexes Afghanistan, she will have to establish there a Government on the lines adopted in India. But such a Government will be costly, too costly for the Afghan people. Over and above the cost of the civil administration, there is the cost of maintaining a large army in Afghanistan. But an armed occupation of Afghanistan will not be more advantageous than the keeping of that country as an independent buffer State—as an impregnable fortress, let us say, keeping off the Polar Bear from the gate of India. Twelve lakhs of rupees a year increased to eighteen lakhs after the Durand Mission is not too high a price for the advantage of keeping an independent Afghanistan on our side. This annual subsidy to the Amir should be looked upon as pay paid to a powerful garrison in Afghanistan. The two Afghan wars cost us fifty crores of rupees. Paid in the shape of an annual subsidy of eighteen lakhs a year, this amount could have been distributed over 278 years. Just think of the uselessness and

folly of the two Afghan wars, which, costly and sanguinary as they were, could not dispel the fear of a Russian invasion, could not dislodge Russia from her Central Asian stronghold, could not even check her advance towards Afghanistan. Russia is steadily marching towards India in spite of the Afghan wars. Russophobia is far from being on the wane. Annexation of Afghanistan will increase this fear by bringing the Russian and British Governments into close contact with each other. To offend the Amir, to make him our enemy, to pick a quarrel with him, will not certainly be to our advantage.

The best policy is to keep the Amir on our side and not to suspect him. Both Lord Auckland and Lord Lytton consulted their own feelings rather than the interest of the state in declaring a war against Afghanistan. Their Afghan policy was a mistake from the beginning to the end. It is unreasonable to suspect that the Amir will forsake England and go over to Russia. It is the Amir's interest to keep the British Government satisfied with him. It will be the height of folly and shortsightedness to hold the Amir responsible for the frontier risings, to suspect him of a complicity in the revolt of the frontier tribes. It will not be advisable and statesmanlike to pay any heed to anti-Amir counsels.

II.—HOME ADMINISTRATION.

(a)—Police.

6. The *Charu Mihir* of the 6th September has the following:—

Police reform.

Any attempt to reform the Bengal Police by reforming the corrupt habits of Sub-Inspectors and other inferior police officers will fail. The only way to a real police reform lies in arranging for the exercise of an efficient control and supervision over the work of the lower police staff. Such control and supervision cannot, however, be exercised either by the District Superintendents or by the Assistant Superintendents of Police. These officers being Europeans are mostly ignorant of the country and its people, and think that their principal duty is to see that the departmental circulars are obeyed and the routine work, namely, the monthly inspection of habitual offenders, the recording of the attendance of chaukidars, the cleaning and keeping in order of police uniforms and the speedy investigation of cases, is properly carried out by the subordinate staff. They take no notice of the oppressions which are committed by the inferior officers, in the course of investigations, or of the manner in which they misrepresent facts calling black white and white black. The District Superintendents care only for the prestige of their department and are loath to listen to complaints of corruption and high-handedness, because such complaints are derogatory to the prestige of the department. As for the Assistant Superintendents, considering the class from which they are chosen, it will be idle to expect them to put a stop to police oppression. There being no hope that Government will appoint natives to the higher police posts, the duty of supervision referred to must devolve on the Inspectors. But under the existing system, Inspectors are no better men than Sub-Inspectors. There are, indeed, very few Inspectors who do not take bribes or commit oppressions or pervert truth. The Government cannot, however, have the same objection to thoroughly recasting the rules for the appointment of Inspectors so as to secure the services of really able and conscientious men as they have to altering the existing rules for the appointment of District Superintendents and Assistant Superintendents. The writer is strongly opposed to the system of promoting Sub-Inspectors to Inspectorships. Elevation to the Inspectorship cannot be expected to metamorphose those into perfectly honest officers who have for many years indulged in corruption and oppression. Instead, therefore, of having Inspectors by promotion from Sub-Inspectorships, there should be as in the Excise and Registration Departments, Inspectors recruited from the ranks of Deputy Magistrates, the choice being made from among able and clever Deputy Magistrates of at least three years' standing. The objection will very probably be made that this will increase the expenditure of the Police Department. But so far as Inspectorships of the first and second grades are concerned, there will be no increase of expenditure, because the salaries attached to those grades are respectively equal to the salaries of Deputy Magistrates of the seventh and the eighth grade. There

CHARU MIHIR,
Sept. 6th, 1897.

will of course be a little increase of expenditure if Inspectors of the third and fourth grades are also chosen from among Deputy Magistrates. But the increase will be amply justified by the amount of public good which will be secured by it.

HITAVADI,
Sept. 10th, 1897.

7. The Manager of the Star Theatre writes in the *Hitavadi* of the 10th September that Government interference either through the police or in any other way has had nothing to do with the postponement of the bringing of *Nil Darpan* on its boards, and that the Theatre has consulted only its own wishes and convenience in postponing the performance.

Nil Darpan on the stage of the Star Theatre.

(b)—Working of the Courts.

BURDWAN SANJIVANI,
Sept. 7th, 1897.

8. The *Burdwan Sanjivani* of the 7th September refers to the trial of a murder case in the last Burdwan sessions. The accused, Behari, pleaded guilty, and was sentenced to transportation for life. Subsequently, however, when he was called as a witness against the second accused Sukha, his associate in the murder, the prisoner denied that he had committed murder, and that Sukha had aided and abetted him. This strikes one as strange. It is the impression of the pleaders who were present during the trial that the accused did not understand the charge and replied in the affirmative without understanding it. Is it too late or impossible to ascertain whether this is so or not?

A murder case in the Burdwan Sessions.

HITAVADI,
Sept. 10th, 1897.

9. The *Hitavadi* of the 10th September complains that Mr. Panioty, Fifth Judge of the Calcutta Small Cause Court, had, on the 31st August last, two persons talking in his court as well as a third person, who sat between them, arrested by his peon, and after detaining them in custody till after 1 P.M. fined and discharged them. The third person, Trailokyanath Ghosh, who was fined by the Judge ten rupees, had only five rupees with him, and he therefore entreated the Judge to reduce his fine to that amount, but the Judge was relentless. The poor man had therefore to send information to his house through the court peons and procure the balance. He appealed to the Chief Judge, but the latter observed that he had no power to interfere in the matter. Mr. Panioty subsequently, feeling that the affair might attract the notice of the Press and the High Court, sent for Trailokyanath, reduced his fine to two rupees, and ordered a refund of the balance. It appears from Trailokyanath's petition that the Judge fined no less than ten persons for contempt of court that very day. People attending Mr. Panioty's court will not be safe if Government does not bring him to his senses.

The Fifth Judge of the Calcutta Small Cause Court.

HITAVADI.

10. The same paper asks the defenders of the Subdivisional Officer of Jahanabad to answer the following questions which have been put by a correspondent:—(1) whether the deer which the Subdivisional Officer keeps did not belong to a resident of the Khanakul thana; (2) whether he did not order it to be kept in the custody of the Nazir instead of in the pound till it should be claimed by its owner; (3) whether the owner had not to dance attendance for two months to prove his claim; and (4) whether it is not true that he did not receive his deer after all.

The Subdivisional Officer of Jahanabad.

Another correspondent says that the Subdivisional Officer compels *mehters* to accompany him on all his tours, and threatens to send them to jail if they ask for remuneration.

The editor publishes these charges only because some gentlemen have declared that they are prepared to take an affidavit on the facts. If the Subdivisional Officer does not become more careful, more charges against him will be disclosed.

SANJIVANI,
Sept. 11th, 1897.

11. The *Sanjivani* of the 11th September complains of the conduct of Mr. Justice Strachey of the Bombay High Court in refusing Mr. Garth permission to appear on behalf of Mr. Bal, the second accused in the Tilak case. Mr. Pugh will defend Mr. Tilak, but there is no one to defend Mr. Bal. Is this Bombay justice? Mr. Bal has been accused of sedition, an offence for which the highest punishment prescribed in the law is transportation for life; but he has been deprived of the privilege of being defended by an able Counsel. Could injustice go

Mr. Justice Strachey.

farther? Why has Mr. Justice Strachey done this injustice? We know that in this country he will not be taken to task, but a complaint will be preferred against him in England. Mr. Garth is going home, and he will move his Benchers against the decision of the Bombay High Court. Mr. Strachey may think highly of himself, but he should know that there are higher authorities than he. Mr. Garth's appeal to his Benchers will not do any good to poor Mr. Bal, but it will bring Mr. Justice Strachey to his senses.

Mr. Justice Strachey was formerly a barrister in the Allahabad High Court. Mr. Alston, an Allahabad barrister, was refused permission by Mr. Justice Norris to appear in the *Pioneer* case. Mr. Rattigan, another Allahabad barrister, was refused permission by Mr. Justice Wilson to appear in the Hyderabad Diamond case. In these two cases, however, the accused were defended by able Counsel. This is not the case with Mr. Bal.

12. The *Dainik-o-Samachar Chandrika* of the 16th September thus comments upon the decision in the Tilak case:—

The decision in the Tilak case.

Mr. Tilak has been sentenced to rigorous imprisonment for eighteen months. His punishment means his downfall. He was a man of great influence in Hindu society. He was a graduate, a Fellow of the University, and a member of the Legislative Council. He was a great speaker and a veteran journalist. He occupied an exalted position in society. But what a fall! He was a respected citizen, but he now becomes, so to speak, an outcast. He was an ornament of the University and the Council Chamber, but he now becomes a hated inmate of a jail.

Sir Comer Petheram's interpretation of section 124A of the Indian Penal Code has not been universally accepted. His interpretation militates against the interpretation put upon it by Sir FitzJames Stephen in his speech introducing that section into the Indian Penal Code. What was not an offence in Sir FitzJames' opinion is an offence in the opinion of Sir Comer Petheram. But Mr. Justice Strachey beats Sir Comer Petheram hollow. According to his interpretation of the law, writings which were so long held to be innocent will henceforward come within the purview of section 124A. A perusal of John Bright's speeches shows that they are all seditious in the opinion of Mr. Justice Strachey. But John Bright delivered his speeches in Parliament. Did he speak sedition within the walls of the House of Commons? Mr. Justice Strachey asked the jury to take time and place into consideration in arriving at their verdict. Most probably the person concerned was also taken into consideration. What is innocent in John Bright may be criminal in Gangadhar Tilak. There can indeed be no comparison between India and England. Even Mr. Gladstone in the heat of controversy once unwittingly encouraged Irish revolt; but that Gladstone was the same who became the Prime Minister of England.

In spite of Mr. Justice Strachey's interpretation of the law, three jurors returned a verdict of "not guilty." The correctness of that interpretation is questioned. Whether that interpretation is correct or not cannot be decided in this country; but a reference should be made to the Privy Council, not for Tilak only, but for others as well. If Mr. Justice Strachey's interpretation of section 124A is allowed to stand, most papers will be liable to be prosecuted for sedition. The Anglo-Indians journalists may not feel any anxiety, because they know that distinctions of nationality will be made before prosecuting a journalist for sedition. Mr. Justice Strachey's interpretation of the law of sedition smacks of that distinction. But even the farsighted and impartial among Anglo-Indian journalists have, no doubt, been thrown into anxiety, for there is no divine dispensation exempting Anglo-Indian journalists from being at all prosecuted for sedition.

A reference should, at all cost, be made to the Privy Council. Such reference was made in the case of Surendranath Banerji and Joykrishna Mukharji. The present is a serious case, and a reference must anyhow be made to the Privy Council on the basis of the interpretation of the sedition section by Mr. Justice Strachey; otherwise the matter will be very serious. reference requires the sanction of the Advocate-General. But such a reference can also be made with the unanimous permission of the Judges. We do not know whether that is possible, but we know that it is practicable to make a reference to the Privy Council.

DAINIK-O-SAMACHAR,
CHANDRIKA,
Sept. 16th, 1897.

(c)—Jails.

HITAVADI,
Sept. 10th, 1897.

13. The Editor of the *Hitavadi* writes in his issue of the 10th September that he saw Hindu and Musalman prisoners in the Presidency Jail taking their meals in the same room with only a line-mark of lime serving as a partition between them. He found the morning meal to consist of coarse red rice, one ladleful of soup of pulses, a small quantity of boled jungle (wild vegetables), which the jail people call potherbs, and a little tamarind water. It is new or A class prisoners who are made to take their meals in this way without distinction of caste. The Editor learnt that they do not venture to protest from a fear of being oppressed.

(d)—Education.

CHARU MIHIR,
Sept. 6th, 1897.

14. The *Charu Mihir* of the 6th September says that Government has not done well by ordering the construction of a thatched house for the Mymensingh English School. Thatched houses readily catch fire, and a tin house, as proposed by the Inspector of Schools, would be better.

SAHACHAR,
Sept. 8th, 1897.

15. The *Sahachar* of the 8th September advises Government to discontinue the pecuniary and other aid it renders to the Calcutta School-Book Society, an institution for which there is no longer any need in the country.

It was established when book-shops were rare, and the object of its establishment was to supply English books to mufassal boys at a cheap price. The business of the Society went on diminishing as book shops became plentiful both in the town and in the mufassal, and is just now not a hundredth part of what it was under the management of Mr. Andrews. It is mere waste of public money to continue the grant to the Society.

SAHACHAR,

16. The same paper heartily thanks Dr. Martin for the concession he has made to poor school-masters in the matter of their children's education. The writer is glad that the Director of Public Instruction has realized the miserable condition of school-masters receiving poor salaries. Dr. Martin would also, it is sure, have extended the concession to nephews of school-masters if he had known that the head of a Hindu joint family has often to maintain the children of his brother or brothers. School-masters, however, will be thankful to him for what he has done for them.

SANJAY,
Sept. 10th, 1897.

17. The *Sanjay* of the 10th September says that a meeting was held on the afternoon of the 9th September last in the premises of the Isan School in Faridpur, and was attended by a large number of school-boys and others. Babu Jogendra Nath Vidyabhushan, M.A., took the chair, and in his address made use of some words which were unfit for the ears of his juvenile hearers, and which he should have avoided in speaking on a subject of moral interest.

HITAVADI,
Sept. 10th, 1897.

18. A correspondent of the *Hitavadi* of the 10th September complains that the revised rules relating to the award of Middle English and Middle Vernacular scholarships are as prejudicial to Middle English candidates as the old rules were to Middle Vernacular candidates. The revised rules are as follows:—First a list should be prepared, in order of merit, of the candidates for both examinations who are eligible for such scholarships on the strength of their marks in the six vernacular subjects. A second list should then be compiled from it of the Middle English candidates eligible for scholarships by adding the marks obtained by those candidates in English to the marks obtained by them in the other six subjects, and by then deducting 20 per cent. from the total. If the result thus obtained is found to be less than the total number of marks in the vernacular subjects, a candidate will obtain credit for the total number of marks in the vernacular subjects alone and be eligible for a Middle Vernacular scholarship if those marks are found to qualify him for one. A candidate thus obtains no credit for the marks that may be obtained by him in English, but has, on the contrary, 20

per cent. of the total number of marks deducted! Who will, after this, care to prepare for the Middle English Examination?

The correspondent suggests that a student who passes the Middle English Examination after having passed the Middle Vernacular Examination should be eligible for a scholarship if under sixteen.

19. The same paper has the following:—

Nutan Path.

"NUTAN PATH."
(Communicated.)

(2)

Mr. Editor, please to read *Nutan Path* once yourself, and then to oblige me by removing my doubts. When we read Bengali there was no *Nutan Path*. How can we therefore understand the new questions discussed in this book?

I quote a little from page 25. Have a look at it, and judge what a curious arrangement has been made for ruining boys:—

"Fish, flesh, eggs, milk, ghi, &c., are food derived from animals. People of different countries eat different kinds of animal food. The principal reason of this is that different animals are found in different countries. Again, the people of some countries eat the flesh of a small number of animals, while those of other countries eat the flesh of a larger number of animals" (page 25, seventh edition).

Because different animals are found in different countries, therefore people of different countries eat different kinds of animal food. Oh! how powerful the reasoning! Try to go a little deeper into the matter. Suppose the lion is a native of Africa, the goat of Thibet, the horse of Arabia, and for this reason Bengalis eat fish, Frenchmen eat horseflesh, and Englishmen eat eggs. Would a book be worth the name or fit to be a text-book if it did not contain such irrefragable reasoning? I would advise those whose intellect has been perverted by reading Vidyasagar's book for so long a time to get themselves cured by reading *Nutan Path*. It is doubtful whether there is another book so delectable and so well suited to this Kaliyuga as this one.

We have closed the explanation at a wrong place. Why leave out the remainder? "Again, the people of some country eat the flesh of a small number of animals, while those of some other country eat the flesh of a larger number of animals." How admirably the word "again" has been put in here! Fish, &c., is food derived from animals. People of different countries eat different kinds of animal food, because different animals live in different places. "Again, the people of some countries eat the flesh of a small number of animals, while those of other countries eat the flesh of a larger number of animals."

Here the use of the comparative degree ('বড়তর' larger) seems extremely monstrous. "The people of some country eat the flesh of a small number of animals, while those of other countries eat the flesh of a large number of animals" would probably be better. "Larger" is the comparative degree of "large" and not of "small," the word used in the first part of the sentence. But one seems destined to see in time such strange use of the comparative degree in profusion. You have so far seen only one instance of it in *Nutan Path*.

You may leave aside animal food and read what is said about vegetable food. There you will find the following:—

"Animal food may also, in one sense, be regarded as vegetable food. It is true the tiger eats the deer, but the deer lives on creepers, leaves of trees and grass. What the tiger eats is therefore primarily of vegetable origin" (page 13).

It is not easy to bear the brunt of such atrocious logic. Some idea of the force of reasoning by which the author or his colleagues on the Text-Book Committee convulse that body will be gained by looking at the reasoning contained in the passage quoted above. And pathsala boys will have to endure the cruel force of such cruel reasoning! By writing a book like this Babu Chunder Nath has entitled himself to the gratitude of the general public; by fixing it as a fit text-book, the members of the Text-Book Committee have given proof of their power of appreciating merit; and by prescribing it as the one text-book for pathsalas to the exclusion of all others the Government of

HITAVADI,
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Bengal has entitled itself to the gratitude of many editors. And lastly from my place in a remote corner of the Dacca district an unworthy person like myself has been enabled to bless his eyes by having a look at the book. After reading the book the only thought that exercises my mind is who among the members of the Text-Book Committee deserves to be admired the most. Just see, how many are the merits of the book! The flesh of the deer was so long animal food, but, thanks to Babu Chunder Nath Bose, the Text-Book Committee, the Bengal Government and *Nutan Path*, it has now become vegetable food! And how convenient the new arrangement! The deer's flesh will "in one respect" do for "habisya" (a purely vegetable meal consisting of boiled *atap* rice, one or two edible vegetables, milk, ghi prepared from the cow's milk, &c., eaten on ceremonial occasions), only the change will not take place until the boys reading *Nutan Path* have passed out of the pathsala.

The unanswerable argument on the strength of which the deer's flesh has become a vegetable substance is as follows:—Because the deer lives on creepers and leaves of trees, therefore the deer is primarily of vegetable origin. A deer has become a vegetable even from the time when it first or originally began to eat creepers or leaves of trees, and it is a vegetable pure and simple, because creepers and leaves have been eaten by it as food and have preserved its life. Now, what my unworthy self would ask in this connection is, what was the young deer before it first ate creepers and leaves of trees—an animal or a vegetable?

Then, again, creepers and leaves of trees preserved the deer's life, and therefore its flesh became a vegetable substance. "The paddy-husking machine is worked in one village, but people of another village get the headache."

Editor and readers of the *Hitavadi*! after this, listen to a legend of the *Puranas*, and thus end the second chapter of the story of *Nutan Path*.

"In ancient times, once upon a day, Vishnu was explaining to Narada the importance of the *ekadasi* vow. Vishnu's carrier, the bird Garuda, stood there and heard everything. Vishnu said to Narada, one may, by performing the *ekadasi* vow, attain to Vishnuhood, and the person who does not eat anything but air on the *ekadasi* day will surely attain to Vishnuhood. Garuda heard this with delight, and thought that he would no longer have to carry Vishnu's burden, but would himself become Vishnu by performing the *ekadasi* vow. But in order to ascertain whether it was possible to perform the vow without at the same time suffering the trouble of a fast, he went to Vrihaspati, and the latter said to him—'I shall appear on earth in the Kaliyuga and make good arrangements for your *ekadasi*.'"

Others may disbelieve the *Puranas* if they like. For my part I can never disbelieve them. I see clearly that Vrihaspati himself has appeared in the form of Babu Chunder Nath Basu and made good arrangements for the performance of the *ekadasi* vow by Garuda. Please mark, the snake lives on air. What Garuda eats is originally air. Garuda therefore even if it eats snakes on the *ekadasi* day can only be regarded as eating air. When the vow is not broken by eating air, it will not be broken even by eating snakes; so that Garuda's slavery is at length at an end, and he is enabled to attain to Vishnuhood.

Sri Kedarnath Basu.

BANGAVASI,
Sept. 11th, 1827.

20. Lord Sandhurst, observes the *Bangavasi* of the 11th September, in a

Lord Sandhurst on school-boys.

speech delivered to the students of a college in Guzrat said that Professors in these days were in the habit of instilling political principles into the minds of young boys, and thereby spoiling them for life. In Bengal it is the school-boys who swell the crowd in a political meeting. They do not care much for religion and morals, and are taught to trench upon the forbidden field of politics. Englishmen are imparting to us knowledge and education on western lines. They will be held answerable in future if they do not make better arrangements for the propagation of English education. It will not be destroying the germs of the disease to imprison a few political agitators and writers. To destroy the disease root and branch the present system should be changed. It will be a happy thing if the matter draws the attention of the authorities both in this country and in England.

21. Referring to the Entrance course fixed for the year 1900, the *Sanjivani* of the 11th September complains that Sastri's History of India. Sastri's School History of India is to remain a text-book, although Buckley's History of England, an excellent book of its kind, has been abolished. Sastri's history is full of serious and ridiculous mistakes. If it is the object of the University to teach boys incorrect English and historical lies, the book will serve the purpose well.

SANJIVANI,
Sept. 11th, 1897.

22. The *Dacca Prakash* of the 12th September takes exception to the date which has been fixed for commencing the next Entrance Examination. The 7th March will be one of the *Doljatra* days, the 9th being the last day of the festival. All offices and courts will be closed on those days, and University authorities should not hold the Entrance Examination on days which are public holidays.

DACCA PRAKASH,
Sept. 12th, 1897.

(e)—Local Self-Government and Municipal Administration.

23. A correspondent of the *Charu Mihir* of the 6th September asks the Mymensingh District Board to re-excavate at least one of the two tanks which exist in Astadhar-Pear-pur, and thereby remove the scarcity of good water in that village. Both these tanks are in such a foul condition that even cattle will not drink their water.

CHARU MIHIR,
Sept. 6th, 1897.

24. The *Sansodhini* of the 10th September says that it is no wonder that the imposition of a latrine-tax and the increase of house assessments in a time of distress like the present should irritate the illiterate Musalman residents of Chittagong town. It is rumoured in the town that volunteers have been ordered to hold themselves in readiness, and a company of troops, one hundred strong, have been ordered to the place as a precaution against any disturbance which may take place in the collection of the rates. The writer would advise the Municipal authorities to act with coolness in a critical time like the present. Warrants of attachment should at a time like this, when the temper of the rate-payers is irritated, be executed not by haughty peons or muharrirs, but by either the tax-daroga, the Secretary or the Head Clerk. It is said that a rate-payer was recently made to pay his tax twice over. This may not be true, but the report may excite the illiterate masses.

SANSODHINI,
Sept. 10th, 1897.

25. The *Sulabh Samachar* of the 11th September draws the attention of the Calcutta Municipal authorities to the serious disturbance which is caused to the residents of the streets through which scavenger carts pass very early in the morning. The noise caused by these springless carts is too much for the nerves and takes away sleep. The authorities should compel the contractors who construct these carts to furnish them with springs. The matter ought to be regarded as one affecting the health of the town.

SULABH SAMACHAR,
Sept. 11th, 1897.

(h)—General.

26. A correspondent of the *Charu Mihir* of the 6th September complains that great inconvenience is felt under the postal delivery arrangement introduced in Mymensingh town since the 1st September last, under which all parcels and money-orders are delivered by only three peons. Under this arrangement money-orders and parcels cannot, in most cases, be delivered at people's houses before 10 A.M., that is to say, before people have left their houses for their places of business, and taking delivery at places of business is not liked by all. The number of peons for the delivery of parcels and money-orders should be increased.

CHARU MIHIR,
Sept. 6th, 1897.

27. The *Hitavadi* of the 10th September writes as follows:—
Only 110 copies are printed of that *Pratod* newspaper, the terrible punishment of the editor and the proprietor of which we discussed last time; and of those 110 copies, 27 are exchanged with other papers. Has the Bombay Government considered who it was that read this insignificant lithographic print,

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and what good or harm it could possibly do? Taking the statement in the Government's confidential report to be the correct one, the *Pratod* has a circulation of not more than 325. Cannot the public, therefore, ask, why plant a cannon to kill a gnat? Have not the authorities of the Bombay Presidency made themselves ridiculous by this conduct? Even if the *Pratod* had really preached sedition, it would have ill become Government to take any notice of its writings. Is that a paper which deserves the notice of Government? In the translation of the article in the *Pratod* we see only indiscretion and no disaffection. The article appears to us utterly worthless and insignificant, and not in the least capable of exciting disaffection.

The assessors, moreover, unanimously pronounced the accused innocent. If a sentence of transportation for life can be passed even under these circumstances, there is nothing that would be strange or impossible in this country. We are amazed and stunned at this Satara trial, and we think that there is nothing of which Anglo-Indian Judges, devoid of discrimination and common sense, are incapable.

We are not the only people who are surprised. It is feared lest the people of England too should be stunned by this intelligence. Lord George Hamilton himself has therefore been obliged to declare that this sentence is not final; that it is subject to revision by the High Court; and that on a previous occasion this paper was punished for defamation. There is no knowing in how many other ways Lord George Hamilton will be put out of countenance for Lord Sandhurst's acts, and how many excuses he will have to invent in order to save his own credit. There can be no doubt that he will fully realise this time the difficulty of defending the cause of the Bombay authorities. The head of the Bombay Presidency is so distempered that he has entrusted the indiscreet and injudicious Judge referred to above with the trial of the *Modavritta* newspaper of Wai town. Is the *Modavritta* a paper which deserves notice? Only 250 copies of this paper are printed every week. At any rate, this is what is stated in the confidential report of the Bombay Government (Confidential Report on Native Press published in the Bombay Presidency, page 3). Still Lord Sandhurst is at daggers drawn with this paper.

The article which appeared in the *Modavritta* had reference to the plague. We have not seen that article, but we believe that it is not capable of exciting disaffection. We cannot bring ourselves to believe that anybody can be a rebel in a country which is so well governed. We are of opinion that maddened by the oppressions in connection with the plague that paper perhaps gave expression to its anguish in strong language. Be that as it may, cannot the Editor of an insignificant newspaper, who forgot all sense of proportion in consequence of the oppressions which were committed by the plague officers, make use of strong language in a country in which a Sessions Judge, like Mr. Aston, can, maddened by the fear of a rebellion, lose all commonsense and sense of proportion?

However strongly the Poona authorities may deny oppression in connection with the plague, the people of this country will not believe them. It is the people's impression that signatories to petitions have denied their signatures simply in fear. The spirited Ramabai still explicitly maintains that oppression was committed. Lord Sandhurst feels very well that she has the missionaries at her back, who will not easily give up their point, and is therefore unable to do anything in regard to her. Ramabai declares that she will prove what she has said, but the Governor of Bombay has nothing to say to that. The Bombay authorities can do nothing in regard to her because they feel that she is not only a lady, but an educated lady with the missionaries at her back. The people see that the attempt to *pooh-pooh* the charge of oppression only argues the indiscretion of the Bombay Government. Oppression is really being committed. Whatever Lord Sandhurst may say, we cannot easily disbelieve Ramabai's evidence on the strength of the statements of a man like him. Now, if any paper, maddened by the belief that oppression is being committed, oversteps the limits of legitimate criticism, ought not the powerful Government to let it off with a warning? Every one must be grieved and astonished to see that Government is unwilling to show that liberality and greatness, and is determined upon vindictive measures.

In the *Modavritta* trial the Judge did an illegal act the very first day. A Judge is bound to postpone a case if an application is made under section 526A of the Criminal Procedure Code. The law explicitly declares that a Judge has no alternative in such a case. Still the Judge, Mr. Aston, did not postpone. Even a common mukhtar in Bengal is aware of this provision of the Criminal Procedure Code. Is it not then the very climax of anarchy that a Sessions Judge should commence the hearing of a case in ignorance or disregard of this provision of the law? It was fortunate that the High Court judged better, or this worthy would have tried the case himself.

28. The same paper writes as follows:—

The present alarming situation.

The Indians are far more surprised at the present occurrences in the Bombay Presidency than they would have been to see horns shooting out of the head of a hare, to behold flowers blooming in the sky, or to observe the sun rise in the west. The people have an impression that the final cataclysm will be preceded by extraordinary phenomena of all sorts. But they were little prepared to see this sudden persecution of newspaper editors under the British rule. Everyone is therefore amazed and alarmed at the hurry and bustle among the authorities. Many have lost their sense to see the harassment of the Hon'ble Mr. Tilak, Editor of the *Kesari*, the deportation of the Natu brothers without trial, the sentence of transportation for life on the editor and of seven years' transportation on the aged proprietor of the *Pratod*, the *Modavritta* case, and the danger of the *Poona Baibhav* follow one another in quick succession. Not satisfied with this, the authorities have begun to search printing presses and dwelling-houses. The *Poona Chitrasala* press and the houses of the late Baba Maharaja and Professor Jinsiwalla have been searched with a view to discover any seditious documents that might be concealed there. An armed police force is besieging houses and searching for documents. What wonder that this should add to the alarm of the people.

At first every one of these occurrences appeared like a dream. We could hardly believe our eyes or our ears when we saw or heard of them. But everything now appears to us possible, and we do not now venture to disbelieve even unfounded rumours. This betokens no ordinary alarm in the mind of the people. They could not probably be so much alarmed even if Pluto himself had made his appearance among them with his terrible jaws wide open. People have now forgotten every other worldly evil: the poverty of the country, the dreadful plague, and the more dreadful famine are no longer remembered by them. After these occurrences in the Bombay Presidency every one is saying:—"What is this? What will be the fate of the country? What remedy is there for the evil?"

Alas! hundreds of Indians have no food in their houses; but even this all-absorbing anxiety for food has given way to the anxiety caused by these occurrences. Everybody is looking with anxious eyes towards Bombay as if the cloud that threatened the final destruction of the world was roaring there, as if twelve suns had risen in that quarter to consume the world with their fierce heat.

This fear predominates in the minds of the people over every other fear or sorrow. The people have no desire for happiness, no hope of peace—all energy and vigour threaten to desert them for ever. Every one is looking up to Government in fear, and wondering whether a new era has really begun.

The intelligence that the Bombay High Court will not allow Mr. Garth to appear on behalf of Mr. Tilak has increased the alarm of the people. The Bombay High Court could not object to the appearance of Mr. Pugh, as he had already enrolled himself as an advocate of that Court. But it disallowed Mr. Garth the privilege on the bare pretext that he had never before practised in Bombay. People are therefore commenting variously on the matter. Some say that Mr. Tilak's trial is a mere farce, and obstacles are therefore being thrown in the way of his securing the aid of Counsel. Be the value of these statements what it may, they certainly indicate great apprehension in the public mind. The barristers of the Calcutta Bar have become astonished at this news. Messrs. Pugh, Garth, and Chaudhuri have left Calcutta for Bombay. Mr. Pugh says that he has studied the case along with Mr. Garth, and that he will be put to great inconvenience if the latter is not allowed to appear as his junior. Mr. Garth himself will, on his arrival at Bombay, ask for permission

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to plead. If the Bombay High Court should refuse to grant him permission, he will move the Privy Council in the matter.

The practice does not prevail in this country of disallowing barristers the privilege of pleading. Mr. Norris alone refused Mr. Alston of the Allahabad Bar and Mr. Rattigan of the Lahore Bar permission to plead in his court. But then Mr. Norris was a fickle-minded man, and the barristers rose to speak without asking his permission. But it was not so in the present case. There is thus no parallel in India to this Bombay incident. This incident has not alarmed the people a little.

This epidemic is not confined to Bombay: it has spread to the North-Western Provinces. A warrant having been issued against the editor of a Urdu paper, the *Jama-i-ulm*, the Editor has absconded, it is not known where, forsaking wife, children, and property as well as his native place and native country. The Magistrate of Moradabad at first proclaimed a reward of Rs. 500 for his arrest, but he has subsequently withdrawn the proclamation, and ordered the seizure and sale of the absconder's property. The danger has advanced up to the North-Western Provinces, and to crown the whole it only remains for it to come to Bengal. As a new era has begun, who shall say what is in store for us?

We shall ask Government one thing—who will suffer most in the event of a rebellion or a revolution—England or we? England will, at most, have her income somewhat reduced, but we shall be wholly undone. Neither our person, nor our property, nor our honour will be safe, and we shall not be able to sleep in peace. We are now, at any rate, obtaining two meals a day, and enjoying some peace and happiness. But our sufferings will know no bounds, if disturbances begin to prevail in this peaceful country. Our doors are now so constructed that robbers will be easily able to break them open; we have no arms to oppose their ingress, and we have no longer the old secret closets that we shall be able to save life and property by concealment. Why does then the fear that the people will turn rebels or incite rebellion find any place in the rulers' hearts? We have nothing to gain, and everything to lose by a rebellion. It is to be regretted that the officials should needlessly suffer themselves to be troubled by a fear of rebellion, and it is still more to be regretted that the alarm and discontent of the people are really increasing, and their respect and reverence for the English Government is decreasing. The officials should nip this discontent in the bud. If Government does not take care to please the people, it is we who shall suffer. The cry of "the wolf" will perhaps one day be followed by the real appearance of a wolf. When did you read in any history that the reign of brute force proved permanent? It is our wish that the reign of the English Government may prove permanent, and it is because we wish this that we pray for a change of the administrative policy. A ruler of the type of Lord Ripon is needed in place of a ruler like Lord Elgin. With a wise and experienced ruler at the helm, we shall be able to cross this sea of danger, to find peace instead of disturbance and to get rid for ever of the present danger.

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29. The same paper cannot understand how India or Burma will benefit by the visit which Lord Elgin proposes to pay to the latter country.

HITAVADI.

30. The same paper says that the Moplas of the Madras Presidency have again risen against the Government. Have they risen in rebellion, seeing Government fully occupied on the frontier? The fact that Musalmans are on all sides engaging in hostilities with the English Government, is giving rise to various suspicions in the public mind. It should be enquired why these Moplas rise from time to time against the English Government. Government is not dealing with these Moplas in a manner which can be approved by the civilised world. Lately the Madras Government arrested and imprisoned several Moplas without a trial. Seven of them were sent to Bengal and they are confined in seven different Bengal jails, and are thus unable to see each other. The account of these unfortunate people to be found in letter No. 1613(Judicial) of the Government of Fort Saint George, dated the 8th October 1896, must excite everybody's sympathy with them. One of them, Kappa Kunnan, is confined in the Presidency Jail. Only one or two in the jail can understand him. He has to live among thieves and robbers. His food consists of three

small plantains, 12 *chitaks* of milk, two *chitaks* of mutton for four days, and two *chitaks* of fish for three days in the week, besides the ordinary daily allowance of rice or flour and a piece of bread and a small quantity of tea every morning. This prisoner communicates with his fellow prisoners by means of signs, says his daily prayers and weeps. He told us that he had taken no part in the revolt. At any rate this is what we understood from his signs and gestures. Let Government try its best to quell the present rising, but it should expunge from the statute-book those disgraceful regulations which empower it to imprison people without trial.

31. The same paper learns that pice packets of quinine are being sold at the hât in village Sajiara within the Dumuria thana of the Khulna district for a pice and a half. If anybody wants to buy those packets from the local Postmaster direct, he says that he has none with him. All his predecessors, however, used to keep these packets. It is hoped that the postal authorities will enquire into the matter.

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32. The *Bangavasi* of the 11th September has the following in an article headed "Good words and good acts:"—

BANGAVASI,
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"Good words and good acts." Let Lord Elgin strive his best to do good to the people, there is a class of men, the dregs of society, who will never cease to malign him. A man cannot change his nature. Wash the charcoal as often as you may, it will not change its colour. Lash a low traducer, send him to jail, pull him by the ear, pass the palm of your left hand over his face, he will not change his mischievous and malicious nature. Fear of imprisonment may keep him in check for a few days, but he will be himself again in no time. Look at that dog which is going to spoil the offering for the god. Drive it out with a stick, it will come again stealthily near the *puja* offering; thrash it, break its leg, cut off its tail and ears,—nothing abashed, it will come again, bent upon its mischievous purpose.

There are half-a-dozen bullies in this country who go the length of saying that Lord Elgin has not, since he came to India, done anything to merit the praise of the people. His Lordship has not even uttered a single word which is calculated to increase the love and confidence of the people either in him or in the English nation. We need not say that these statements are utterly erroneous.

If you have memory and the power to think, just remember the kind and sympathetic words which have fallen from Lord Elgin's mouth ever since he came to this country. Take a stock of the beneficent measures which His Lordship has taken to promote the welfare of the Indian people. In the December of 1894 Lord Elgin reached the shores of India. In reply to the address of the Bombay Municipality, His Lordship said that "it would be his aim not only to promote the material welfare of the people of India, but also to secure and preserve the rights of all classes and sections of Her Majesty's subjects." "As you say," observed Lord Elgin in reply to the address of the Bombay Mill Owners' Association, "the responsibilities of my office will be onerous. I shall esteem myself fortunate if in the discharge of them I am able to be of service to you." In the January of 1895 Lord Elgin reached Calcutta. "I am face to face," said he in reply to the address of the talukdars of Oudh, "to those whose loyalty to our Sovereign is unchallenged—nay, is cherished as an inherited possession* * *. Believe me that it will be my highest aim and ambition so to perform the duties of my office as to further the interests of the people." In reply to the address of the British Indian Association, His Excellency observed as follows:—"I should be unworthy of my office if I did not assume it with a steadfast intention to endeavour to secure to this country a continuance of those blessings."

Quotations without number could be made from Lord Elgin's public speeches to show how sympathetic is His Lordship towards the Indian people. But no more quotations are needed. Those already made will give one a correct idea of the largeness and kindness of his heart. A single grain of boiled rice, runs an Indian proverb, suffices to show whether all the rice in the pot is boiled or not.

Let us now enumerate a few of the beneficial measures of Lord Elgin's Government. On assuming the reins of office, he found the public coffers

empty. The financial condition of the Government was most unsatisfactory. Sir James Westland, the Finance Member, proposed to impose a tax on railway passengers. He was supported by some prominent Members of the Viceregal Council. But Lord Elgin, true to his liberal and charitable instincts, strenuously opposed the proposal. He plainly told his councillors that he did not wish to disatisfy the people by imposing a fresh tax on them. Sir James Westland's proposal consequently fell to the ground.

Lord Elgin bravely faced the financial difficulty. He devised a happy means to ensure the solvency of the State. He proposed to impose a duty on cotton yarn and piece-goods imported into this country. But this proposal threw the Lancashire weavers and spinners into a rage. They raised a tremendous agitation against the proposed measure and waited upon the Secretary of State, who could not but yield to the importunities of the powerful Lancashire clique. He vetoed Lord Elgin's proposal and advised His Excellency to impose a duty on both indigenous and imported cotton manufactures. The Viceroy accordingly imposed a duty on all cotton goods and yarn, both indigenous and foreign, of thirty counts and above. But this proved advantageous to Indian weavers, who wove coarse cloth and had to pay no duty. The Lancashire weavers again raised a hue and cry and compelled the Government to abolish the duty on cotton yarn and impose a duty only on cotton piece-goods of twenty counts and above. This was not altogether disadvantageous to the Indian people.

In this cotton duty controversy Lord Elgin manfully espoused the cause of the Indian people and had to carry on a wordy warfare with the Home authorities. There was a serious difference between him and the Secretary of State; and although he had to yield in the end, he said that in passing the measure he was simply carrying out a "mandate from England." This cotton duty controversy alone showed how Lord Elgin was mindful of the best interests of the Indian people. Let Lord Elgin's traducers open their eyes to His Lordship's innumerable virtues. We do not find anything objectionable in His Lordship's policy.

In conclusion, we ask the Indian public not to be led like dumb-driven cattle: let them see and think for themselves.

BANGAVASI,
August 30th, 1897.

33. The same paper refers in an appreciative spirit to the new arrangements in the Khana Junction Plague Hospital. It is the writer's impression that oppression never results from any failing or shortcoming on the part of a superior officer. It is the petty subordinate officers who commit oppression. Frequent inspection is likely to deprive oppressive officers of opportunities of treating the people with a high hand and to ensure efficiency of management. About four months ago the Government ordered the erection of *pucca* buildings at Khana Junction for the housing of railway passengers detained there for segregation. Materials were collected, but buildings were not erected. There are no Hindu kitchens in the camp, and no place set apart for *puja*. Good food is not available, and the shop-keeper demands exorbitant prices. The water-supply of the place also is defective. There has been a recrudescence of plague in Bombay and Poona, and the Khana Plague Hospital is not going to be abolished for some time to come. The Government should take steps to remove this grievance.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 14th, 1897.

34. The *Dainik-o-Samachar Chandrika* of the 14th September writes as follows, with reference to Ramabai's second letter in the *Bombay Guardian*, insisting that what she wrote about the management of the Poona Plague Hospital is perfectly true:—

What a serious charge! In our opinion the Bombay Government ought to fully contradict Ramabai's statements. Whatever the Indian people may think of the charge, the British public will take it as true if it is allowed to go unchallenged. They will interpret the Government's silence into a proof of the truth of Ramabai's accusation. They will think that the Government does not contradict Ramabai because it is *unable* to contradict her. We know that the Government treats Ramabai with indifference, and shows her forbearance because she is a woman. But her courage has reached the climax, and the letter under notice will produce harm. Rama is, in fact, competing with the Governor. The

Governor says that Ramabai is wrong. Ramabai tries to show that the Governor is wrong. The *Bombay Guardian* has published Ramabai's letter, and is, so to speak, fighting with the Government. This strikes us dumb. The Government should not bear this impudence. It will avail nothing to prosecute and punish only the native papers. Anglo-Indian papers of the stamp of the *Bombay Guardian* should be taught a lesson. Ramabai speaks against the very British soldiers, for speaking against whom both Mr. Gokhale and Sir William Wedderburn have been made to eat the humble pie. To tell the truth, Ramabai emphatically reiterates the very charges which Mr. Gokhale has withdrawn. The Poona Musalmans have said that the plague measures did not inconvenience them. But Ramabai asserts that *parda-nishin* Musalman women in the plague hospital had to experience great hardship and inconvenience. What does all this mean? This is certainly bad. Let the Bombay Government emphatically contradict Ramabai's statements. Let the charges preferred by her be disproved item by item with facts and figures and arguments. The *Bombay Guardian*, if not Ramabai, can be prosecuted for libel. The Governor need not prosecute, the authorities of the plague hospital can easily undertake that task. If they fail to do so, people will take Ramabai's statements as true. But will that be desirable?

35. Referring to the proposed plague regulations for Calcutta, the same paper observes that the Government should take into their favourable consideration the suggestions made by the leaders of the Hindu and Musalman communities of Calcutta, with regard to house-to-house inspection and examination of women. Women should never be examined except by a female doctor. There is no dearth of female doctors in Calcutta, and in no case should a male doctor be allowed to examine a woman. As for house-to-house inspection, the plague rules should be so framed as not to subject the public to any hardship or inconvenience or to wound the feelings of any person. No one should, moreover, be subjected to a medical examination, unless a committee of three medical practitioners certify that there is reason to suspect him as a plague patient. One doctor is likely to err, but three doctors are most likely to be right. Of the three doctors forming the Committee, one must be a Hindu.

36. The *Dainik-o-Samachar Chandrika* of the 15th September has the following:—

1857 and 1897—a contrast. During the sepoy mutiny there was peace in Calcutta, but still some leading citizens were suspected of a complicity in the revolt. Some officials even went the length of looking upon the metropolis as the place in which all mutinous plots and schemes were hatched. But Lord Canning was then at the head of the Government, and he and Sir John Peter Grant, the Home Member, maintained their equanimity intact and did not allow themselves to be swayed by the prevailing European feeling of rancour and animosity. Lord Canning was pressed by his counsellors to proclaim martial law in the country, and to advise the executive authorities to follow the policy which Taylor had adopted in Patna. But the Governor-General remained firm and unmoved as the Himalayas. He did not yield to the counsels of repression. We should remain grateful for ever to Lord Canning for his clemency and also to Sir John Peter Grant who alone helped his chief at a time when he most needed help. But above all, we should religiously and lovingly cherish the memory of that wise and benevolent statesman who preached peace in Parliament and tried his best to pacify the Ministry, who were at last induced to listen to his counsels. It was through his exertions that the Prince Consort took the side of the Indian people and the Queen devoted her attention to the welfare of India. John Bright is dead, but his speeches remain. Their perusal makes one's hair stand on end in joy. John Bright's heart was large and full of sympathy and kindness. His heart and mind were reflected in his speeches, and this is the reason why his speeches never failed to claim the attention of his audience. It is my firm conviction, said he in a memorable speech, that nations no less than individuals have to pay the penalty for crime. Ignorant and fanatical sepoys no doubt perpetrated great cruelty by murdering European ladies and children, but European officers are taking a cruel revenge in a cool calculating spirit; the fanatical sepoys may one day be pardoned, but educated and responsible officers never. John Bright's

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 14th, 1897.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 15th, 1897.

eloquence and arguments won over many prominent statesmen to his side. Lord Canning and Sir John Grant in India were supported by John Bright and the Prince Consort in England. The counsel of peace prevailed, and the Indian people were re-assured and saved.

But why this panic in 1897—this panic greater than what prevailed even during the critical days of 1857? Why does this breeze of 1897 terrify you more than the storm of 1857? Lord Elgin has been born in an illustrious family. He is a Bruce, and he has the blood of the old scotch royalty in his veins. We cannot believe that Lord Elgin cannot do in 1897 what Lord Canning did in 1857. Who will re-assure the terror-struck Indian people, if not he? Alas! John Bright is no more and his voice is no longer heard in Parliament! Unfortunate as we are, the Prince Consort is dead, and his sage counsel does not guide the Queen. But if the father is dead the son lives. If the husband is no more, the wife still rules our destinies. Let the Prince of Wales counsel the Queen and let the Queen counsel the Ministry into reason and a peaceful policy. Let our kind-hearted Empress act as our mother. India wants peace. We pray for an assurance of peace and protection.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 16th, 1897.

37. The *Dainik-o-Samachar Chandrika* of the 16th September writes as follows:—

Lord Canning in the crisis of 1857.

In the crisis of 1857 Lord Canning acted with inimitable patience and sagacity. He steered the state vessel safe over a tempestuous sea. His noble example is likely to teach the present helmsman and his oarsmen a salutary lesson and to add to their stock of wisdom and experience. The boatman who gives up his boat for lost as soon as the wind blows a little high, sadly stands in need of a salutary lesson. The Bombay boatman badly wants it. Compared with the crisis of 1857, the present crisis is almost nothing. If the former was a tempest in a sea, the latter is only a slight agitation in a pond. Some say it is, as it were, the shaking of a glass of water. The policy which Lord Canning pursued in the crisis of 1857, is thus unfolded in a letter to Lord Granville:—

“As long as I have breath in my body, I will pursue no other policy than that I am following: not only for the reason of expediency and policy above stated, but because it is immutably just. I will not govern in anger. Justice, and justice as stern and inflexible as law and might can make it, I will deal out. But I will never allow any angry and indiscriminating act or word to proceed from the Government of India as long as I am responsible for it. Whilst we are prepared, as the first duty of all, to strike down resistance without mercy, wherever it shows itself, we acknowledge that, resistance over, deliberate justice and calm, patient reason are to resume their sway. We are not going either in anger or from indolence to punish wholesale, whether by wholesale hanging and burning or by the less violent, but not one bit less offensive, course of refusing trust and countenance, and favour and honour to any man because he is of a class or creed. Do this, and get others to do it, and you will serve India more than you would believe.”

Lord Canning did what he said and succeeded in extinguishing the fire of revolt. The Ministry heard his counsel and helped him. The Queen, guided by the wise counsel of that veteran statesman, proclaimed pardon and peace, equality and justice, sympathy and mercy. Peace was restored, and the wind again began to blow calm and tranquil. It was a good fortune that Lord Canning was at the head of the Government in the crisis of 1857. The present crisis is, so to speak, no crisis at all. A little foresight, a little patience, a little tolerance, and the crisis will be over.

III.—LEGISLATIVE.

BURDWAN SANJIVANI,
Sept 7th, 1897.

38. The *Burdwan Sanjivani* of the 7th September has the following:—

The Religious Endowments Bill.

The pious Hindus and Musalmans who endowed mosques and temples no doubt intended that the property given away by them should be properly used, and should not be diverted from the original purpose. Every one, however, sees how the religious endowments are being managed by their trustees at present. Who is there to take steps against their mismanagement or misappropriation? Who is there but

the Government to prevent dishonest trustees from doing with the property as they like, and to keep them on the right path?

We do not understand why the *pandits* should be specially consulted in this matter. What is there in the question to entitle the opinion of *pandits* to greater respect and give it special value in the eye of the public? Every intelligent and educated Indian, be he a *pandit* or not, has the right to answer the simple question raised. It is necessary to amend the existing law relating to religious endowments? A *pandit*, versed in Sanskrit, is not specially required to pass an opinion on the question, nor is his opinion calculated to be valued more than the opinion of an intelligent lay man. Expert opinion, in fact, is not what is wanted, and the Government has only to examine the reasonableness of the arguments on which the opinion of a particular individual or community is based. The opinion may come from a renowned *Smarta* or from a renowned barrister. But all that the Government is concerned about is to weigh a particular opinion and determine its worth on its own intrinsic merits. A *pandit's* opinion will not count for much as a *pandit's* opinion. That the *mohants* and *matwalis* are not honestly managing their trusts is notorious enough and it is also notorious that the religious endowments will not be properly managed so long as they remain in their hands. We would not have asked the Government to interfere in the matter if there had been any chance of a proper management of the institutions without amending the law. But that is not to be. There is no other alternative left than to seek the help of the Government.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

39. The Raipur correspondent of the *Bankura Darpan* of the 8th September is astonished that though distress has not

Relief operations in Raipur in the Bankura district.

abated, the authorities are already closing relief operations. In Raipur relief is given to a man

for four weeks, and his name is then removed from the relief list, without considering how he is to live. In the relief kitchen in the same place, nothing but rice and salt are given to those who come there, and even that is given only to those who have been fortunate enough to secure tickets. It is pitiable to see a large number of people who have failed to secure tickets go away disappointed and in tears.

BANKURA DARPAN,
Sept. 8th, 1897.

40. The same paper hopes that Government will not suddenly stop relief operations in that district, but will continue them

The necessity of continuing relief operations in Bankura.

till the *aus* crop is ripe. The *Calcutta Gazette* of the 25th August reported the number on relief

works in the district as 2,353, but the issue for the 1st September gave the number as 3,250. This shows that during the week ending 1st September there was an increase of about 900 over the number in the preceding week. During that week a new test-work was opened, and 84 men came to work there. It is hoped that the authorities will consider whether, under these circumstances, it would be advisable to close relief operations.

BANKURA DARPAN.

41. The same paper has the following :—

A good relief officer.

It will be impossible to forget the service Mr. Manisty, Magistrate of Bankura, has been rendering to the starving people of his district. He is going from village to village personally enquiring into the condition of the people. He was so pained at the sight of the prevailing distress, that he could not delay the opening of test and regular relief works, pending the sanction of Government. He opened these works at once on his own responsibility knowing that Government would sanction them. Great credit is also due to Mr. Manisty for his nice arrangements and the care he has taken to prevent waste of money. Never before, indeed, did a District Magistrate exercise such a careful personal supervision over relief operations. As he is perfectly acquainted with the condition of the people, Mr. Manisty knows best how long relief operations will still have to be continued. He is a kind-hearted man, and it is needless to say much to him on behalf of the distressed.

BANKURA DARPAN.

PRATIKAR,
Sept. 10th, 1897.

42. The *Pratihar* of the 10th September has the following:—

The Government and its officer
in the famine.

A widespread famine like that of the present year does not appear to have ever occurred in India. But Government has been equal to the crisis and the readiness shown by it in relieving distress in these dark days of India entitles it to be called *prajapalak* or the protector of its subjects. Owing to the presence of Sir Alexander Mackenzie in Bengal and of Sir Antony MacDonnell in the North-Western Provinces, the number of deaths from starvation was not large in those two provinces. But the distress was very acute in the Central Provinces, where the number of deaths was very large. It is not easy to check a scarcity which affects a whole country, making the situation of both the rich and the poor equally critical. And so the present famine has proved the advantage of a country's having relations with other countries. The money subscribed by Indian millionaires was small compared with the large sums subscribed by largeminded men in other countries. The Government rendered what help it could from its own exchequer, and it also went about begging for foreign subscriptions. The liberality of foreigners on this occasion has placed the Indians under an everlasting debt of gratitude. May God bless those who freely gave food to the starving! No other provincial governor shewed so much dexterity and energy in coping with the distress as the Lieutenant-Governor of the North-Western Provinces. Sir Alexander Mackenzie had suddenly to leave the country, and his *locum tenens* has not been unmindful of his duty of saving his subjects. All officers, high and low, also did their best to grapple with the situation.

FARIDPUR
HITAISHINI,
Sept. 14th, 1897.

43. The *Faridpur Hitaishini* of the 14th September says that one Arip

Distress and death from starva-
tion in the Faridpur district.

Shaikh of Lakhmipur, near Kanaipur, within the jurisdiction of the Kotali police station in the Faridpur district, has died of starvation, and gives the following list of the persons who are suffering extremely from distress in that district:—

Name.	Residence.	Number of members in the family.
Nibaran Chandra Biswas	... Fursa, police station Ainpur	... 1
Drabamayi Dasi ...	... Ditto ditto	... 2
Shaikh Naoyaji ...	... Ditto ditto	... 1
Kaliram Barai ...	... Ditto ditto	... 7
Machhin Shaikh ...	... Ditto ditto	... 5
Naoyaji ...	... Ditto ditto	... 1
Widow of Govinda Dhupi ...	... Ditto ditto	... 4
Alakmani ...	... Ditto ditto	... 4
Widow of Kalachand Bairagi ...	... Ditto ditto	... 3
Somesdi ...	... Kajurdia ...	... 4
Najir Mahmud ...	... Fursa ...	... 6
Syama's mother ...	... Do. ...	... 6
Mother-in-law of Digu Mandal	Do. ...	... 1

An enquiry into the condition of these people may be made of Babu Purna Chandra Ganguli of the same village. Private charity has enabled these people to live so long, but it is now failing.

VI.—MISCELLANEOUS.

BURDWAN SANJIVANI,
Sept. 7th, 1897.

44. The *Burdwan Sanjivani* of the 7th September has the following:—

Influence of vernacular news-
papers.

The *Englishman* says that the article on which the prosecution in the *Pratod* case was based, was written with the intention of creating disaffection in the public mind, and that though the circulation of the native papers is very limited, their contents are widely read. It is not uncommon, says the Anglo-Indian journalist, to see a copy of a vernacular paper read aloud to a

large and admiring concourse of people. But has the *Englishman*, we ask, ever come across an incident like the one to which he refers, or does it owe its existence to his fertile imagination? Newspaper—reading has not yet become popular in the country. The Indian public is quite innocent of politics. Political agitation is a thing unknown to them. In England even a common labourer takes a lively interest in political matters, and greedily devours the contents of newspapers. If he cannot afford to pay for a newspaper, he goes to a coffee-house where he is supplied with the papers of the day. He reads these papers and discusses politics with his friends. This is not the case in India. Seventy *per cent.* of people in this country have not even heard the name of a newspaper. They are innocent of politics, and they do not care to know how it is going on with the world. Eighty *per cent.* of the people are illiterate and are too engrossed in their own occupations to care for anything else. After a day's toil, they either go to bed or pass their evenings with a few friends, talking about their homely occupations over a *chillum*. If any of them is intellectually disposed, he goes to the village shop-keeper and hears him read the *Ramayan* or the *Mahabharat*. Village people have neither the opportunity nor the inclination to read newspapers.

Even a common labourer in England has by this time come to know everything about the deportation of the Nattu brothers and the punishment inflicted on the editor of the *Pratod* newspaper, but how many in this country know anything about these events? Those who say that newspapers are widely read in this country, that even common people take a lively interest in political questions, are sadly ignorant of the state of things in India.

45. The *Darussaltanat and Urdu Guide* of the 9th September regrets having lately published a poem from a correspondent, which also appeared in the *General and Gauhari*

A Musalman poem.

Asfi, headed "A warning to Musalmans" (see Report on Native Papers for 11th September, paragraph 48). The poem is calculated to wound the feelings of the Musalmans, as the name of the prophet has been used in it in an indecent manner. The editor has no sympathy with the poem except the portion of it which expresses loyalty to Her Majesty.

DARUSSALTANAT
AND URDU GUIDE,
Sept. 9th, 1897.

46. The *Sansodhini* of the 10th September considers it a matter of congratulation for the people of Chittagong that Mr.

Mr. Cotton's proposed visit to Chittagong.

Cotton is coming to pay their district a visit. Mr. Cotton is a sincere friend of Chittagong, and history

will say what services he has rendered to it. It was due solely to his efforts and to those of Mr. Caspersz, the District Judge, that the proposal to transfer Chittagong to Assam was abandoned. The educated people of the district were delighted to hear of Mr. Cotton's visit, and proposed to present him an address. But unwilling to hear his own praise, Mr. Cotton forbade such a demonstration. People will therefore give him only a hearty reception. It is hoped that everybody who has a feeling of gratitude in his heart will come to the railway station to accord Mr. Cotton a hearty welcome. May Mr. Cotton become in time the Lieutenant-Governor of Bengal is the sincere wish of the writer.

SANSODHINI,
Sept. 10th, 1897.

47. Some Anglo-Indian papers, observes the *Bangavasi* of the 11th September, are ridiculing the native press for the change which is now observable in its tone. The

The change in the tone of the native press.

Anglo-Indian journalists need not fear the jail, nor

is the Regulation of 1818 calculated to strike terror into their hearts. The European British subject is the Brahman of the *Kali Yug*. He is a privileged person, and his offences are pardonable. What then need he fear? In an Anglo-Indian paper the Viceroy was spoken of as "flirting under the shadows of the *deodars* of Simla." In another Anglo-Indian paper, a writer under the *nom-de-plume* of "Ludovicus," called the natives thieves, forgers, liars and rebels. No one takes these Anglo-Indian writers to task. A native editor, however, is sentenced to transportation for life for silly and insane writings. It is the thought of the future which makes the Indian journalist cautious and careful. It is un-English, nay, inhuman to ridicule the distressed, terror-struck and oppressed Indian journalist.

BANGAVASI,
Sept. 11th, 1897.

URIYA PAPERS.

URIYA AND
NAVASAMVAD,
August 4th, 1897.

48. The *Uriya and Navasamvad* of the 4th August is unable to understand the exact meaning of that order of the Government of India, which prohibits all natives of India except those of the North-Western Provinces and Oudh from studying in the Roorkee Engineering College and competing in the final examination of that College for the appointments guaranteed by Government.

URIYA AND
NAVASAMVAD.

49. The same paper objects to the admission of two lady-students in the Ravenshaw College, and states that the guardians of the male students have strong objection to the system of a mixed College.

SAMBALPUR
HITAISHINI.
August 4th, 1897.

50. The *Sambalpur Hitaishini* of the 4th August objects to the procedure of the Puri Municipality, which carries away forcibly the Brahmini bulls found moving about near the Jagannath temple in that town and either puts them in the local pound-house for sale or makes them drag the Municipal conservancy carts. The writer observes that the owners of such bulls should be called upon first to take care of their animals, if they prove a nuisance in the public thoroughfares, and that a conciliating and judicious procedure is necessary in disposing of these animals in an orthodox town like Puri, which is a stronghold of Hindu superstition and idolatry.

SAMBALPUR
HITAISHINI.

51. The same paper agrees with the *Morning Post* and the *Civil and Military Gazette* in stating that the Indian Penal Code sufficiently meets the crime of sedition and that no special law is necessary for the gagging of the Native Press.

SAMBALPUR
HITAISHINI.

52. Referring to the speech of the Hon'ble Major-General Sir E. Collen, delivered in the Supreme Legislative Council in connection with the Cantonment Act Amendment Bill, the same paper observes that his remarks on native ideas about female chastity were quite uncalled for, untrue, unbecoming and misleading, and that a dogmatic declaration of his views on the subject betrayed his own ignorance of native society, though he has long been in India.

UTKALDIPKA,
August 7th, 1897.

53. Referring to the enquiry of the settlement officers whether the present *Latbandi* dates should be altered the *Utkal-dipika* of the 7th August says that there is no necessity for any change, and that if any change is at all necessary, it may be effected by making the revenue payable on 8th November and 28th April payable on 15th September and 28th March respectively, the object of the change being to prevent the auction purchaser of any estate from realising such rents from the tenants of that estate as were already paid by them to the zamindar, whose estate was sold for arrears of revenue. The writer adds that it is useless to appoint *Latbandi* dates for payment of revenue by the zamindars, when they are helpless in the matter of realising rents from their raiyats, who do not pay them in time, for to realise rent by the help of the Tenancy Act will take no less than six months, and the zamindar has no other power for realising the same. The writer concludes with the observation that under the existing law the position of the raiyat is more secure than that of the zamindar; for the estate of latter is liable to be sold, if the revenue is not paid exactly on the *Latbandi* day, whereas the holding of the former remains untouched for months or years together, though he may have been long in arrears, unless the slow machinery of the law, set in motion by the latter proves successful in the end.

ASSAM PAPERS.

PARIDARSHAK-O
SRIHATTAVASI.
1st fortnight,
Bhadra, 1304 B. S.

54. The *Paridarshak-o-Srihattavasi* for the first fortnight of Bhadra says that the other day a bullock cart driver abandoned a cooly boy, aged six or seven, near the old clock tower in Sylhet town. On the boy's beginning to cry in fear the cart driver drove away all the faster. A gentleman of Reaga taking pity on the boy, has been maintaining him in his own house. Enquiry shows

that the boy was cruelly forsaken on the road by the order of the manager of a tea garden whose illegitimate son he is.

55. The same paper complains of neglect of duty by the Nuisance Inspector of the Sylhet Municipality. So long as the Inspector is not made to mind his duties better, so long will the privies in the Municipality remain in their present filthy condition.

The Nuisance Inspector of the Sylhet Municipality.

PARIDARSHAK-O-
SRINATTAVASI,
1st fortnight Bhadra,
1304, B.S.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 18th September, 1897.

that the first was merely a passing fancy
and the second a more serious one
and the third a more serious one
and the fourth a more serious one
and the fifth a more serious one
and the sixth a more serious one
and the seventh a more serious one
and the eighth a more serious one
and the ninth a more serious one
and the tenth a more serious one

and the eleventh a more serious one

and the twelfth a more serious one
and the thirteenth a more serious one